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## American Missionary Association,

56 READE STREET, NEW YORK.

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relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the 'American Missionary,' to Rev. G. D. Pike, D. D., at the New York Office.

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may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, Rev. C. L. Woodworth, Dist. Sec., 21 Congregational House, Boston, Mass., or Rev. James Powell, Dist. Sec., 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member. Letters relating to boxes and barrels of clothing may be addressed to the persons above named.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three witnesses.

The Annual Report of the A. M. A. contains the Constitution of the Association and the By-Laws of the Executive Committee. A copy will be sent free on application.

# THE AMERICAN MISSIONARY.

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VOL. XXXVI.

APRIL, 1882.

No. 4.

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## American Missionary Association.

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### A FINANCIAL APPEAL.

In the last number of the MISSIONARY we stated that our receipts for the four months of the fiscal year to January 31 had been \$83,893.39, or an advance over last year of only 19 per cent., instead of \$100,000, or the advance of 23 per cent. asked for at the Annual Meeting.

Special calls for finishing new buildings, useless unless finished, necessary repairs on old buildings, etc., compelled us to make appropriations to the amount of the 23 per cent., but the falling off in anticipated receipts left a deficit of \$16,107.

We had hoped that February would show an improvement, but, with regret, we are compelled to say that the receipts for that month are about \$1,000 less than for February, 1881. We needed \$125,000 to meet the total demands due February 28, and our receipts at that date are \$100,045.97, a deficiency of about \$25,000.

To us there is the choice between a *debt* and *retrenchment*; with our patrons, whose servants we are, is the opportunity of relief. We dare not make a debt; we are held to this by our pledge to our friends, and by our past bitter experience. Retrenchment is a distressing alternative. It will check the progress along the whole line of our work. The increased receipts of the past two years have given to the colored people a new impulse of hope and activity. New buildings have been erected, schools have been enlarged, new churches formed, and the spirit of self-help has been awakened in an unwonted degree in the schools and the churches. Retrenchment will check all this. Years may be required to regain it. Importunate calls for the continuance of the extended work crowd upon us, and denial must create discouragement, and this will be intensified by the disasters of the late floods. To a struggling people, such a drawback is an incalculable evil. In their behalf we appeal—yes, earnestly and importunately we appeal—to our friends to come forward to their aid promptly and generously.



WE give place in this number of the *MISSIONARY* to communications relating to a week's work among the workers, which we believe will be of special interest to our readers.

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REV. A. E. WINSHIP, of Somerville, Mass., who was the author of the first concert exercise in behalf of the American Missionary Association, has just prepared a second exercise on the same subject. The exercise can be had gratuitously, with Jubilee Songs to accompany it, on application to Rev. C. L. Woodworth, 21 Congregational House, Boston, Mass. We can assure Sunday-schools and churches that the exercise is one of the best, and that its use can hardly fail to awaken new interest in the concert.

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ON another page will be found a very interesting letter from Mr. Ladd, giving an account of a rebellion among the tribes in the vicinity of Khar-toum that threatens to hinder his progress. A letter of more recent date says that he and Dr. Snow have relinquished the hope of reaching Fatiko at present, but that they have made arrangements with the Government for passage on one of its smaller steamers that will enable them to visit the region of the Sobat. Our explorers manifest both caution and courage, and we commend them to the prayers of God's people.

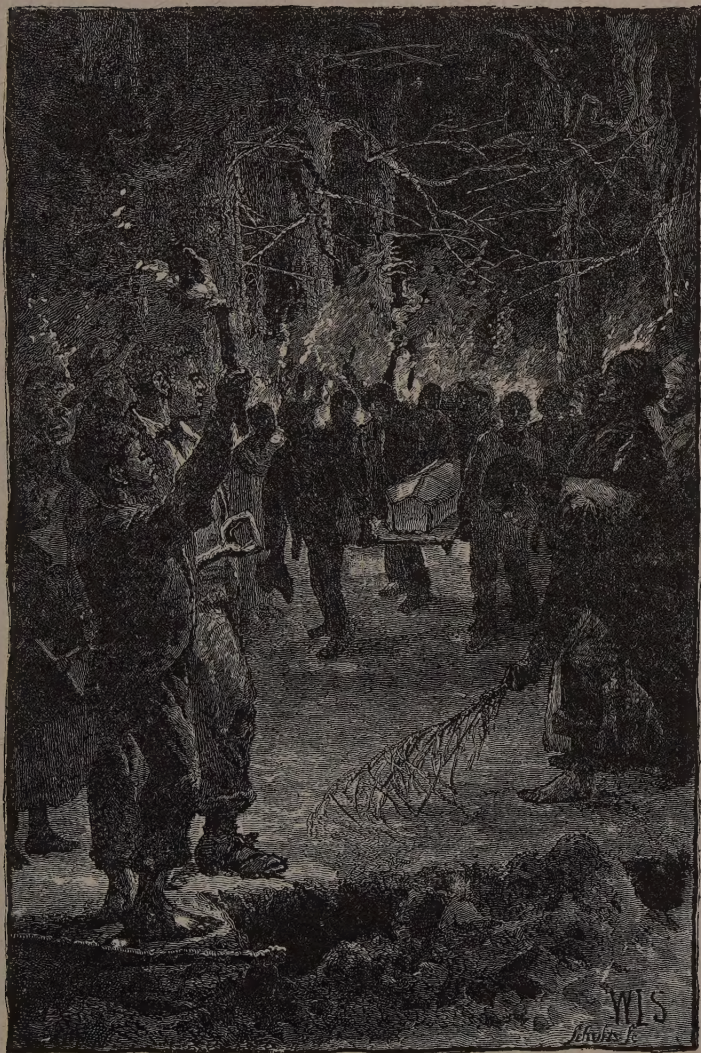
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A NORTHERN man now resident in Florida, and always, both North and South, a warm friend of our work among the colored people, after reading in our notice of the Nashville Conference, the appeal for another Theological Seminary further South, gives the whole matter not only a most cordial, but practical, indorsement by pledging himself "to be one of ten or twenty or fifty to contribute \$1,000 each to make a beginning in the good work." With thanks to our friend for his liberality, we send forth the question, Where are the nine, the nineteen or the forty-nine?

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"IN those portions of the South where the plantations were largest, and the slaves the most numerous, they were very fond of burying their dead at night, and as near midnight as possible. In case of a funeral, they assembled from adjoining plantations in large numbers, provided with pine knots and pieces of fat pine called lightwood, which, when ignited, made a blaze compared with which our city torchlight processions are most sorry affairs. When all was in readiness, they lighted these torches, formed into a procession, and marched slowly to the distant grave, singing the most solemn music. Sometimes they sang hymns they had committed to memory, but oftener those more tender and plaintive, composed by themselves, that have since been introduced to the people of the North and of Europe as plantation melodies. The appearance of such a procession, winding through the fields and woods, as revealed by their flaming torches, marching slowly to the sound of their wild music, was weird and imposing to the highest degree."—From "In the Brush," by Rev. H. W. Pierson, D. D.





An old-time midnight slave funeral.



Two or three second-hand communion sets will be very gratefully received by as many of our needy young churches in the South. Churches at the North changing from their present to better will please take note.

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THERE were twins in this country. One was slavery and the other polygamy. One is dead and the other is threatened as never before. This Association is proud of the part it took in the extinction of the former. It now extends its heartiest sympathies to those who are determined upon the destruction of the latter.

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A POSTAL from one of our schools at the South says: "We received recently a good-sized box of books and only a few of any value. Latin books of ancient date, German, French, Spanish, and Patent Office Reports are of no use to us. Please ask our friends not to send such, as they are only a bill of expense." We have had, heretofore, to make statements of this sort in the *MISSIONARY*. We are always thankful for the liberality of our friends, but we invoke their discretion in giving.

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THE Congregational Year Book, just issued by our British brethren, is a document well worthy of study on this side of the water. Besides the usual statistics of ministers and churches, it makes mention of 19 colleges, 31 new schools, 37 missionary and other societies, 41 Congregational institutions, 48 periodicals, published by Congregationalists. It also gives the statistics of 16 non-conformist institutions, one of which is a Ministers' Seaside Home—a species of benevolence that would be invaluable to our missionary laborers at the South. The record of so much enterprise and work qualifies the reader to appreciate Dr. Henry Allon's eloquent and powerful discourse on "The Church of the Future," which is printed in the same volume.

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THE death of Edgar Ketchum, Esq., which occurred March 3, removes from us a philanthropist and Christian; it diminishes the rapidly thinning ranks of earnest Christian Abolitionists, and it takes one who had long been an officer of the American Missionary Association. Mr. Ketchum was admitted to the bar in 1834; in 1841 he was made Commissioner of Public Funds for this State; in 1861 he was appointed by President Lincoln Collector of Internal Revenue for the Ninth District of New York; and in 1867 he was made a Register in Bankruptcy by Chief-Justice Chase, which position he held till the time of his death. Mr. Ketchum early identified himself with the anti-slavery cause, and was ardent and constant in his endeavors to promote it. His house was fired by the rioters in 1863. He was for a long time President of the Board of Managers of the House of Refuge, on Randall's Island, to whose interest he gave untiring and uncompensated time and attention. He was

Treasurer of this Association from 1865 to 1879, a position of responsibility and supervision, but not of active duty, and without salary. He was also the legal counsellor of the Association for many years. Mr. Ketchum was a man of fine personal presence, of very genial manners, of active business habits, and a devoted Christian.

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## GOVERNMENTAL AID TO COMMON SCHOOLS.

WHAT CONGRESS MAY DO AND WHAT NEEDS TO BE DONE.

*Rev. C. C. Painter.*

Education by the State rests upon the sole basis of self-protection.

A despotism must stand impregnable, if at all, in the strength of its armament. But not so with a republic. It must stand in the intelligence and virtue of its citizens. It were a solecism in logic and common sense to admit the nation's right to manumit the slave as a war measure, and equip him with the ballot as a reconstructive measure necessary to the safety of the republic, but deny at once the right and the duty of qualifying him for the duties of citizenship when an understanding of these duties is also essential to that safety. The constitutional right to use the same power, which is now invoked to qualify the voter for the duty with which the general government has charged him, has been exercised so many times in regard to less important matters that precedents are not wanting to justify this application of it, even to one who wishes to know that a thing has been done before he will believe it can be done.

Whatever criticism may be made upon the use which some of the States made of their share of the \$28,000,000 of money distributed from the surplus funds of the Treasury by the Act of June 23, 1836, no one can doubt that it was constitutionally done, and done by the same discretion and power which would be used in giving aid now to the States. And it may be said that the use of this fund so largely by the States at their discretion for school purposes legitimates the confident assurance that a fund now given specifically for schools would be wisely and conscientiously devoted to that object.

As to the present needs look at the facts:

There are in the United States 6,239,958 persons, ten years of age or over, who cannot write their names. More than three-fourths of these are found in the old slave States. More than one-half of the whole number are colored. If the general government should provide means to sustain a school for this class alone for three months in the year, at a salary for the teachers of \$30 per month for a school of 30 pupils, it would require the sum of \$18,719,958. Of this \$14,449,579 would go into the old slave States, \$9,187,922 because of colored illiterates, leaving \$4,961,657 for the whites, and \$4,579,439 would go to the other States for both black and white illiterates.



In 1879 North Carolina raised for common schools a sum which would give \$20 per annum to each school of 30 illiterates (not school children). How long it would take that State to make intelligent and safe voters of her citizens at that rate is matter for sober reflection, not alone to the politician, who remembers what the electoral vote of that State is for President, but to every citizen.

If the government should enable North Carolina to keep up her schools for four months at fair wages, instead of one month, as at present, at such a salary as can secure only an inferior teacher, it would be something, but not all that is needed. If such a sum should be given, Mississippi would receive as her share of it \$1,119,603; New Jersey, with nearly exactly the same population, would receive \$159,747. But \$959,529 of Mississippi's share would be because of colored illiteracy, leaving nearly exactly the same amount for white illiterates which New Jersey would receive, which shows conclusively that it is because of the negro chiefly this help is needed, and for him, as a voter, the nation at large is responsible. In considering the disparity between the sum that would go to the South and the new States of the Northwest respectively, not only must we remember the negro as a factor in the problem, but also these facts: By the ordinance of 1787, by which Virginia ceded the great northwest territory to the general government on such terms—Mr. Webster said, in his great speech on the Foote resolution—as “fixed forever the character of the population of the vast regions northwest of the Ohio by excluding from them involuntary servitude, and impressed on the soil itself, while it was yet a wilderness, an incapacity to sustain any other than freemen.” And six days after, in his reply to Hayne, he said, also, that “it set forth and declared it to be a high and binding duty of the government itself to support schools and advance the means of education on the plain reason that religion, morality and knowledge are necessary to good government.” By this ordinance of cession, Virginia stipulated that the proceeds from this vast territory should be considered as a common fund for the use and benefit of such as have become or may become members of the confederation or federal alliance of States. The other States claiming unsettled lands within their territory also ceded their titles to the general government, which became possessed of the whole. From time to time Congress has made most liberal grants of this land to the new States for school purposes, so that Minnesota, for example, has realized from her share, or has the land from which, at the same rate of sale, she can realize a fund of \$20,000,000 for educational purposes, while the old States have not had a dollar, excepting their share in the grant for the endowment of agricultural colleges by Act of 1862, in which the new States as well as the old shared ratably. It may be truly said, then, that every instinct of self-preservation demands that the unquestionable right of the general government shall be exercised in using the means at its disposal to meet the



great danger which threatens us from the presence and power of ignorant voters; and that every sentiment of justice to the negro himself as the subject of many wrongs and the possible avenger of them, and to the States themselves, requires that governmental aid shall be given to the common schools of the country.

### BENEFACTIONS

Ex-Gov. Colby has made a conditional pledge of \$10,000 to the trustees of the Maine Agricultural College.

Gen. E. W. Leavenworth, of Syracuse, N. Y., has recently given \$10,000 to Hamilton College to found a scholarship.

Of the £265,000 endowment secured last year for the University of Pennsylvania, Mr. Joseph A. Wharton gave £100,000.

Newton Case, of Hartford, Conn., has offered to give \$100,000 for the library of Hartford Theo. Sem., provided an equal amount is raised.

By the sale of the Williston Mills at Easthampton, Williston Seminary comes into possession of \$200,000 and Amherst College of \$100,000.

Over \$100,000 has been raised for land and a new dormitory at Williams College. The fund for the Garfield Professorship amounts to \$42,000.

The late Joseph E. Sheffield gives \$100,000 to the Berkeley Divinity School, Middletown, Conn. His gifts to Yale College will probably aggregate from half a million to a million and a half.

University College, Liverpool, England, is to receive £105,000 from different individuals. Lord Derby, the Rathborne family, Mrs. Grant and the trustees of the late R. L. Jones have *subscribed* £10,000 each of the amount.

*"The colored people are too poor to endow their schools. Their very existence is endangered so long as they are made to depend upon the yearly gifts of the churches. To endow is to carry a magnificent beginning to completion."*—Rev. T. J. Morgan, D. D.

### GENERAL NOTES.

#### AFRICA.

—It is reported that Piaggia, the Italian explorer, who purposed penetrating the Galla country in Southern Abyssinia, is dead.

—Col. Mills, who formerly occupied the post of Consul-General and English Political Agent at Mascate, has been appointed to succeed Dr. Kirk at Zanzibar.

—M. Maspéro, director of the Egyptian museum, has succeeded in discovering the opening of the pyramid of Meydoun which has passed until now as impenetrable.

—M. Tagliabue, correspondent of the *Exploratore*, has made from Massoua an excursion among the Bogos, where he has specially studied the tobacco plantations.

—M. Godfrey Roth, who gave proof of so much zeal at the time of the arrival of the caravans of slaves at Siout, has been attached to Giegler Pasha, at Khartoum, for the suppression of the slave trade.

—Rohlf's has written the Secretary of the Anti-Slavery Society that he hoped to return to London in January, and go from thence to Cairo, to negotiate peace with the Khedive on the part of the King of Abyssinia, under the auspices of the English government, from which he beseeches aid in favor of the Emperor of Abyssinia.

#### THE INDIANS.

—The London Missionary Society has furnished [their] Indian missions on the North Pacific Coast with a small steamer. The Baptists also have one on Puget Sound.

—The Protestant Episcopal Church sustains 394 missionaries in its home field, of whom 52 labor among the Indians.

—The Presbytery of West Virginia, although itself a weak Home Missionary Presbytery, has ordained three ministers for Alaska.

#### THE CHINESE.

—The Chinese government has decided to increase the tax on foreign opium and impose a tax on native opium.

—A Chinese ship loaded with tea recently arrived in London. It is the first that ever reached that port.

—Rev. H. V. Noyes, of the Presbyterian mission at Canton, has prepared a Concordance of the New Testament in Chinese.

—There were 18 graduates of the Scientific Department of the Training School at Kioto, Japan, and all remained to pursue the study of theology.

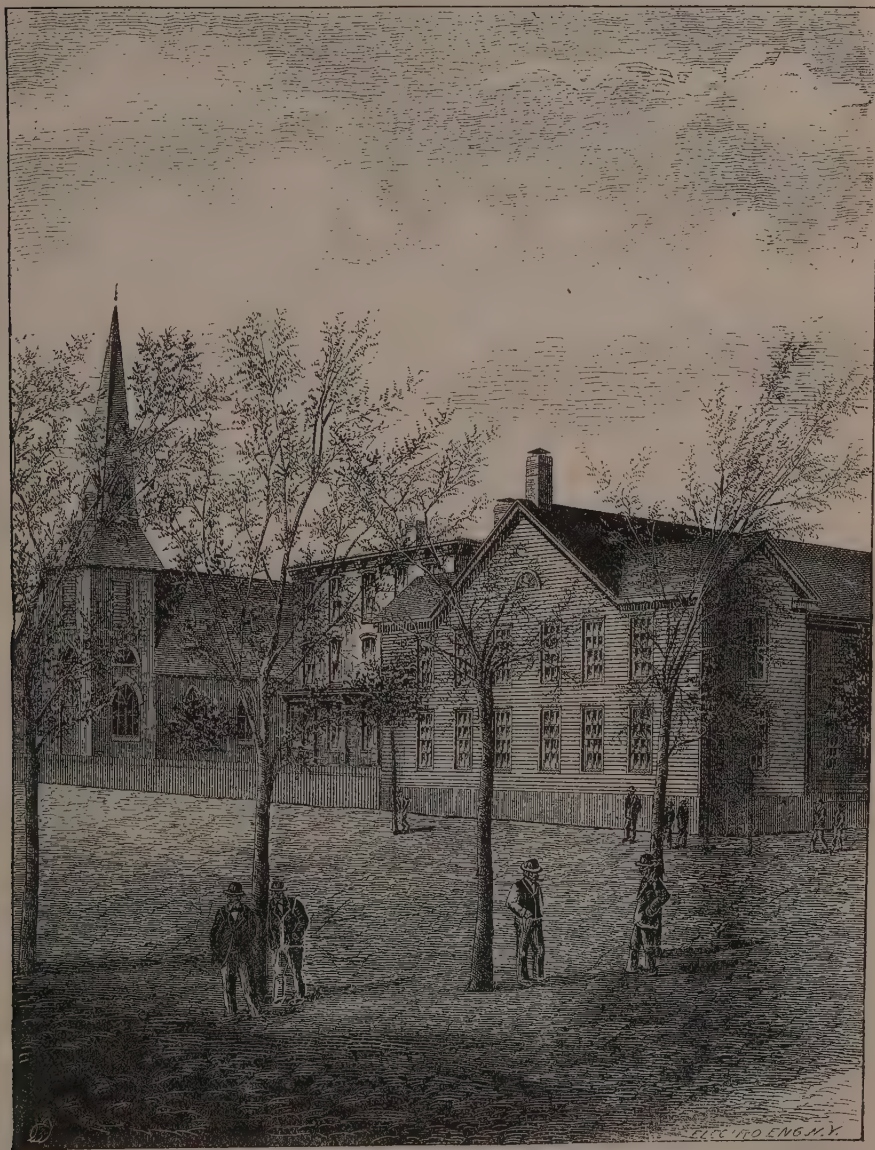
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#### WORTHY OF RECORD.

In the May number of the magazine for 1881, was a picture and a description of Christ's Church, in Wilmington, N. C. We intimated at that time that the same generous friend who had built the church intended still larger outlays and improvements at the same point, an account of which might be expected at a future time. That time has come, and we proceed to complete the picture and the description of Hon. James J. H. Gregory's noble gift to the Wilmington mission.

*First, the School-House.*—This was, originally, a wooden two-story building, 84 × 30 feet, one end of which was occupied by the mission family, and the other by the schools. It would accommodate, by crowding, 150 pupils. This building has now been completely remodeled, and the whole of it devoted to schools and mission work. It has been flanked by two wings, each 54 × 16, two stories high,





CHURCH, HOME AND SCHOOL, WILMINGTON, N. C.

having a front of 116 feet, with room for 300 or 350 pupils. The lower story contains three school rooms, first and second primary and grammar; also room for lady missionary, in which she holds sewing classes, prayer-meetings, and deals out books, papers and clothing to the needy.

The upper story contains high-school room, principal's room, assistant's recita-

tion room, and a hall capable of seating between three and four hundred, and which can be used, if necessary, for a still higher grade of school in the future.

*Second, the Mission House.*—The house is a wooden frame in a brick "jacket," the main part three stories high, and each story containing four rooms fifteen feet square, with an open fire-place in each. The L has nine rooms, exclusive of store-room, pantry and wash-room, the latter of which is in the basement.

The roofs are flat, that on the main building having, beneath the eaves, eighteen ventilators, which insure fresh air for the house and coolness for the chambers. The house is finished throughout in pitch-pine, merely varnished, no paint being used inside. The window sashes and the door frames are of cypress, and with care will last a century.

The brick is deep red, laid in one-half cement and one-half mortar, a mixture which has hardened like stone. The walls are plastered with the same, with the addition of hair to give it proper tenacity and cohesion. The whole structure is solid, airy and imposing, admirably arranged for convenience in domestic work and for the comfort of the teachers and missionaries.

The entire cost of the Home, and of the extension and repairs on the school-house, is \$12,550, and including the church (which is seen on the left hand of the picture), the whole group of buildings has cost the donor \$16,150.

For the purposes in behalf of which they were erected they are nearly perfect. Utility and comfort have been combined in everything with the least possible waste of room or money. They are a monument to the head and heart and hand of the generous giver, such as any might covet, but such as few will have.

While they stand they will be a beacon of light and hope to benighted thousands, and will bring upon the head of their author the blessing of many ready to perish. Who will imitate the example and share in the reward?

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## A WEEK AMONG THE WORKERS.

EXPERIENCES AND DUTIES IN CONNECTION WITH THE FIRST CONGREGATIONAL CHURCH, ATLANTA, GA., SUNDAY, FEB. 12.

*By Rev. Evarts Kent.*

Would you like to see our church? Look upon the cover of the AMERICAN MISSIONARY you hold in your hand; lower left hand corner. There it is, an attractive, beautiful brick structure with brown stone trimmings, slate roof, tower, bell, organ, everything, in fact, but a mortgage.

The first experience of this day is sunshine! At this season of the year "the Gate City of the South," unlike the New Jerusalem, has neither foundations nor pavements. Its streets are horrible pits, its sidewalks miry clay, and any day of the week that brings real northern sunshine is by no means the least of blessings. And this, the first pleasant Sabbath of the year, is bright and clear as the sunniest of New England May days, and we walk on dry land to the house of God through what only a day or two since was the Red (mud) Sea.

After sunshine comes Sunday-school, from 9:30 to 11 A. M. The pastor is superintendent. After the opening exercises, the school separates by classes, each going to its own room for forty minutes' study of the lesson.

Our school at present numbers 14 classes, of which three are Bible classes; an infant class numbering 60 and still growing, the ten other classes being composed of boys and girls from eight to sixteen years of age. Attendance for to-day is 210, a fair average for pleasant weather. At the close of study hour the school re-assembles for general review, which occupies about a quarter of an hour, and includes



the previous lessons of the quarter as well as that of to-day. The review, though necessarily brief, reveals two things: One is the fact that we have a corps of earnest, faithful and competent teachers. The other, that the pupils have studied their lessons and are learning how to think. The promptness of response, the intelligence of the answers given, and the thoughtfulness of the questions asked by them, I have rarely seen surpassed. That they are in great part either students or graduates of the Storrs school will explain the reason of any unusual proficiency. The majority of the children in our Sunday-school are as wide-awake, active, keen, as you will find anywhere, and any dull, prosy, goody-good teacher will find ours the best school in the world—to stay away from.

At three o'clock we gather at the first church service of the day. This is Communion with us, and in connection with the administration of the Sacrament, a brother recently chosen deacon is to be set apart for that office.

The sermon which preceded was founded upon a clause from Acts vi., 3, "Men of good report." It emphasized the importance of calling to the diaconate only such men as were of unblemished reputation and unquestioned integrity in all that concerned themselves and others.

After the sermon, amidst the most impressive stillness of the congregation, the deacon elect was consecrated to his office, through the laying on of hands by the pastor and the other deacons, and with prayer. The service was peculiarly solemn, and will tend to awaken in our people a truer conception of the qualifications essential to the holding of responsible positions in the church.

The exercises were concluded with the administration of the Lord's Supper. Following this service is a half-hour prayer meeting in one of the Bible class rooms.

To-day the attendance is unusually large. That there is more than common interest is evinced by the twelve earnest prayers offered and the expressions of desire to serve God on the part of some who are still without the fold.

A sermon to parents in the evening, previously announced, and preached to a large and attentive congregation, brings this day to a close—a day filled with work, of which only an outline is given—work that instead of weariness brings rest and strength and courage.

WORK IN THE THEOLOGICAL DEPARTMENT AT TALLADEGA, MONDAY, FEB. 13—  
"AVERAGE EXPERIENCES OF AN AVERAGE DAY."

*By Rev. G. W. Andrews.*

We got an hour's study before breakfast and two more after it, so as to be ready for the 10 o'clock lecture on the Messianic Prophecies—a lecture, since no suitable text-book can be found. The bell strikes at 10 sharp, and nine intelligent-looking young men, whose average age is about twenty-seven, are soon in their seats and the lecturer in his chair. A brief prayer for the blessing of Heaven on the hour's work is offered, all standing with folded arms and bowed heads. Then follows a review of the last lecture for twenty minutes, each pupil rising in his place and reciting without questions. Questions and explanations must come afterwards. They know in brief what they are expected to recite, for it was written the day previous in their lecture books. They must repeat verses 8, 9, 10 and 11 of Psalm xvi.; must discuss what Peter says on these verses in Acts ii., 25-31, and what Paul says in Acts xiii., 33-37, and what Christ says in Luke xxiv., 44-46; also consider at some length the question "Whether all this Psalm is Messianic or only certain verses." Two or three theories, a few questions, and the recitation is ended. Some grasped and carried the burden of thought easily, and some, from over-anxiety, stumbled, but all were fairly good. Monday is not the best day for school, as all teachers know. Every man now springs to his pencil and paper,

taking down another lecture to be studied and recited to-morrow. This time it is Psalm xxii., as this one is classed with Psalms xvi., xl. and lxix. They write rapidly, copy into their lecture books after going to their rooms, also paste in "proof texts," memorize verses 14-21, examine reference books, one or two theories, and in general get ready for another day. This class has no time for idleness, and I am glad to say desires none. A clergyman from the North who heard them recite recently said: "It is the best theological recitation I ever heard." About a year is spent on the Messianic Prophecies. We memorize them all.

One swift hour is gone. In five minutes another class studying systematic theology are in their places. A word of prayer as before, and the work of reciting begins. We recite from Pond's theology, and supplement from our Andover lectures and ourselves. The subject to-day happens to be baptism. These four young men know what they are about and march ahead with vigor. Contrary to the common opinion, they master the abstractions of theology more easily than they memorize the "proof texts." Baptism is a live subject in these parts, and the work of understanding it is entered on with evident relish. One discusses Jewish Proselyte baptism, another John's baptism, another Christian baptism, as a "token," a "sign," a "seal" and a "rite," instituted by our Lord, the mode not essential, while all together examine in groups, and a few, in particular, the hundred and fourteen classic examples of "baptizo." These make it plain that "baptizo" does not always nor even generally mean immerse. The passages examined from the New Testament proved the same to them. They were a little surprised at the new light. Immersion as the only baptism works great mischief among the colored people, leading them to trust in the outward rite rather than the inward cleansing. A very interesting hour with an interesting class. I can give you no idea of it. Please give us more room next time. The rest of the day is spent in private study. Talladega has 30 ministers in the field, and through such men is the way upward for the colored people. The colored preacher is a bishop of the most dominant order, hence he must be wisely fitted for his work. We give much time here to the study of the Bible. "The entrance of Thy word giveth light."

COLLEGE WORK IN FISK UNIVERSITY, FEB. 14, 1882.

*By Prof. A. K. Spence.*

To-day there is in the college classes an actual attendance of twenty-eight students. Four others are absent; three for the purpose of teaching, and one on account of ill health. Of those present, two are seniors, six are juniors, five are sophomores, and fifteen are freshmen. The freshman class is the largest we have ever had, numbering at one time twenty.

The classes for to-day are calculus, Horace, Thucydides, trigonometry, French, physiology, English literature, logic, geology and Latin prose composition. In some cases classes of different grades are united in the same study, and students of the higher Normal course recite with college students. The present senior class has never been taught separately. The imaginary visitor, as he goes from room to room to-day, will not see much that is peculiar either in classes or teaching. The days of romance in this work have gone by. Aside from African features, more or less pronounced, and some Southernisms in voice and expression, you might imagine you were listening to a class in a new Northwestern college.

We are orthodox, and believe in the good old idea of discipline through the hard study of Latin, Greek, and mathematics, with the usual amount of science, both natural and mental, and the *et ceteras*. The colored man is just a man, and his mind must be dealt with as are other minds. He must climb the difficult hill of education, as his white brother, by many a slow and weary step; and, as in white



colleges, many a toiler falls out by the way and few reach the shining top. The average time spent by each of the thirty-two college students thus far under our instruction is four and nine-sixteenths years. Some have been with us as long as seven or eight years. The average time is growing less with better schools and increased facilities elsewhere. Quite a number now come to us prepared to enter the college preparatory course, and, occasionally, one fitted to enter college. A college planted in an intelligent community takes root at once in a soil prepared, and soon brings fruitage. Not so with the effort begun here twelve years ago, to develop a college among a people just out of bondage.

Nearly all the students in college are dependent on their own efforts, with the aid so kindly given by friends in the North, in acquiring an education. Only one has property, and two live at home with their parents in the city. Several have others dependent on them. One, a lady, has care of the family, both parents being dead. During the last summer all were at work—three as porters on railroads, two as clerks, one had charge of a church, which, under his ministry, enjoyed a revival of religion, and the rest taught school. Some teach classes in the university and some do manual labor. Nearly all are compelled to be absent a part of the college year, thus increasing their toil when they return. Who would not help people who are thus helping themselves?

All the college students are professing Christians, and out of the thirty-two, twenty-one have become so while students here. One is a licentiate for the ministry, and several, we hope, will enter that calling. Four of the college students are ladies.

The college is the apex of our educational pyramid. The higher the apex, the broader the base. Passing downward, we find in college preparatory 48; in higher normal, 27; in normal, 167; in the model school, 135. Scattered through different grades we have 12, taking, in addition to other studies, one hour a day of special instruction with reference to the ministry. Twenty-four have already graduated from college, one of whom is dead. Of the others, one is a lawyer, one is a minister, five are learning professions, three being the ministry, and all the rest are teaching, many of whom occupy important positions, one being a professor in this University.

A DAY AT LE MOYNE INSTITUTE, MEMPHIS, TENN., FEB. 15, 1882.

*By Prof. A. J. Steele.*

A day's work in any well organized school is, ordinarily, a simple enough matter. An intelligent description of the same is quite a different affair. If the reader will follow me I will attempt to show him what is done in an average day at Le Moyne.

We first enter the library and reading room. Here are 1,000 volumes, a cabinet of 1,500 natural history specimens, a number of periodicals, etc.

Passing now to the assembly room, on the upper floor, about 90 students of the Normal department are in their seats, and, as the clock in the tower is striking nine, and the lower schools are about to march in, we will take seats with the eight teachers on the platform for morning devotions. There are about 200 pupils before us. A song is sung, accompanied on the piano; a short selection is read from the Scriptures; the Principal leads in a brief prayer, in which all seem to join, with bowed heads; a few moments' silent prayer, another song, and the lower schools file out of the room and the work of the day begins. During the day we shall find the students in the assembly room preserving their own order, a teacher seldom being seen in the room.

In the grammar room we shall hear recitations in English grammar and com-

position, conducted by Miss Pelton, the entire work being made as practical as possible to secure correct speaking and writing.

In the mathematical room, where Miss Parmelee receives us, we shall hear classes in arithmetical, from one in compound numbers to those completing the book. A class is just taking up algebra; while stepping to the Principal's room we may inspect the neatly-bound papers of a class that has successfully passed its final examination on this subject.

In the room across the hall where Miss Hamilton presides we shall hear classes in both political and physical geography, and we shall be especially interested in hearing the senior class in theory and practice.

Professor Steele's classes in the natural sciences and civil government we may find in the library.

Passing now to the model school we see a quiet, busy room, with three grades of pupils under the care of Miss Cornes. Besides the ordinary lessons we hear an object lesson given on some flowers. We notice the skillful use of corn and other seeds by the children as an aid in the practical understanding of numbers. We note that nearly every child in the room can write a readable hand on his slate, and we are fortunate in hearing Miss Miller, the music teacher, give her lesson in music.

Entering now the intermediate school we find about 50 pupils under the care of Miss Lyman—studying in the next three higher grades. Object lessons, drawing and music are continued here. Classes from this room are taught by members of the senior class, Normal department, for practice work, under the watchful criticism of Miss Lyman.

Finally we pass to the industrial rooms, where we find Miss Milton instructing classes in needlework, etc., and with great interest observe the instruction and practice of the class of girls in the art of cooking, the subject to-day being a cream cake, which is prepared and baked under the direction of the teacher.

The music room we must pass by, and we can but glance into the vocal class of 50 from the Normal department to notice that they are reading music quite readily under the very successful instruction of the music teacher.

A DAY AMONG THE LOWLY, FEB. 16, 1882.

*By Miss Lena Saunders, New Orleans.*

Thursday is visiting day. No mothers' meeting nor sewing school. My early morning visit to the Colored Orphanage made and prayer said, I called upon the sick deacon. Armed with his blessing, my Bible and basket of creature comforts I went on. Aunt Patience's humble home of one room came first. I had missed Aunt Patience from the mothers' meeting and now missed her cordial welcome. She was ill and had lost all confidence in the missionary. It happened in this way. The church prayer-meeting was very loud one night, the day had been a long, weary one, and, when about 10 o'clock, a woman was endued with "the power," and the consequent excitement ensued, I quietly left the meeting. Aunt Patience was there, and this morning before I had even inquired about the "misery," she exclaimed, "You dun prayed that the Holy Spirit would come with power and you telled us to pray for't tu, and *we did pray good*. Then when it came you'se the very fust 'un to skedaddle; you didn't 'cognize the answer to your own prayers, honey," and the tears were in her eyes.

"Sure enough," I said, "but I didn't know 'twas coming in that way." "But, honey, when ye prays to *God* for power ye must take it as it comes and be on the lookout." "Aunt Patience," I said, "the power I prayed for was that the Good Spirit would come into our hearts and make us kind and loving and patient



toward each other, teach us how to lead dying souls to Christ and incline our hearts to keep God's commandments." "Yes, honey." After a little further talk we knelt in prayer, and in her petition Aunt Patience prayed, "Massa Jesus teach dis ole chile to serve you quiet-like if dat bes' please you." They only need to be taught. The next old sister was more destitute. 'Mancipation met all her needs 'ceptin' the rations. With a few of God's promises and a material proof of His love she was comforted.

Three little girls were absent from the sewing-school, so I called to enquire for them. The mother had learned to guard their health, and so kept them out of the rain—reluctantly, because she wanted them to hear about Christ's sermon on the mount, which for several weeks had been our sewing-school Bible lesson.

Old Mrs. H. was at her ironing board, with heaps of snowy linen about her. Only a few days ago she was "a sinner woman." To-day she sang quietly "I've been redeemed," and her face sang, too. Sister F.'s house is my Valley of Baca. I stopped a moment for a cooling draught.

Little street children followed for Sunday-school papers. At least fifty were distributed, and a word about the Crucified One dropped among as many children. Some of them sat down under the trees to thoughtfully study the picture of Christ blessing little children, and one said, "See. See, dat misses knows ol about it."

The next was the "people's hour." From one to two each day they come for old clothes and new teaching. Then came the Northern mail; afterwards the students' mid-week prayer-meeting. Here teachers and scholars are co-workers, and each strengthened by the others' prayers. Baptized anew, I sought the abodes of poverty and wretchedness. Sinning women turned their eyes for the moment from the king of the carnival to the King of Heaven. The Chinamen were very busy, but Yam stopped to say, "I bring more boyee next Sunday." Little Joe darted round the corner to ask, "Gwine to have Sunday-school to-day, teacher?" Poor little Joe doesn't see any difference in the days, and reckons Sunday from the Sunday-school. Passing the large market, I bought a few delicious oranges for the dying man in the attic of an ill-famed house, and hurried on, for night was coming. There was no need to hurry. The attic was empty, but "out of the depths" of sin the Lord heard the cry. Prayers at the Orphanage closed the day, while the carnival lights made night in the old city seem beautiful morning.

Where has the day gone? Into to-morrow's past. Who noted its flight? The recording Angel. When will its history be read? In that Great Day, when Aunt Patience and little Joe, and all who came between, shall stand side by side with missionary and teacher, and shall say, "We b'lieves, 'cause we'se dun taught," and they shall add, "We taught, because we were sent."

#### DAY'S EXPERIENCE AMONG THE CHINESE.

*By Jee Gam, San Francisco.*

At a quarter past eight I started for my usual journey to Oakland, but as there was no Chinese case in court I returned home. I generally read or study on my trip, so as to waste no time, but this morning my heart felt like David's when he said: "Oh, praise the Lord for his wonderful goodness to the children of men." The night before at half-past nine a fire broke out in the next building, which came very near burning the roof of our Mission-house. Nearly all my clothing and bedding were taken down stairs by friends, but through the providence of God not the slightest damage was done to our Mission. No wonder that my heart overflowed when I thought how God had preserved us. Immediately after reaching home I was asked to go with a Chinese friend to his attorney and do a little interpreting for him. I then went to the Palace Hotel to call on Hon. Yung

Wing, who was on his way to Pekin. My intention was to invite him to visit our school and speak to the pupils, for I thought a few words from him would have great weight. Not being able to see him, I returned home and went out again to do some shopping for our Chinese Christian Association.

A few minutes before 7 P. M. our scholars came flocking into Brenham Place School-house. Just before nine the bell rang, and our principal, Miss J. S. Worley, asked for Scripture recitations. This week the verses were to contain either the word new or old, it being the last Friday of our year. Miss Worley spoke a few words about "Putting off the old man and putting on the new man," which I translated, and I hope that many of our scholars will become new creatures in Christ Jesus. Singing followed, and the school was closed with the Lord's prayer. I wish you could look in upon this school. One hundred and ten scholars are present, of all ages, sizes and appearances; a few studying history, grammar, geography; some reading in the third reader, others repeating A B C. They have been in America from a few days to seven or eight years. Their occupations also vary—shoemakers, cigarmakers, tailors, laundry-men, cooks, clerks, etc. Many of them are true followers of the Lord Jesus; others have just begun to feel interested in this new religion.

Our new year commenced February 17. We held a watch-night meeting the 16th. Many of our brethren spoke on God's goodness to us. When the clock struck twelve we all knelt down (about thirty present), and six of our brethren prayed. After each prayer a hymn was sung. A few words were said about making new resolutions, and that we should go forward and work more zealously for the Master. The Chinese temple, about half a block away, was signaling the new year with the sound of trumpets. The heathen Chinese offer prayer to the God of war and wealth, etc., but our prayer was that they might know the true God.

At a little before six A. M. our Chinese friends began to come to wish us a Happy New Year. At nine A. M. a delightful union prayer-meeting was held by the five different denominations. At 11 A. M. we again assembled at our Association rooms, when Rev. W. C. Pond addressed us, and gave us a motto for the new year, with good advice, which I hope we shall all follow. The meeting of the General Association was held at seven P. M., and was the best yearly meeting we ever had. The business meeting followed with reports of the secretary and treasurer. Thus the days come and go:

"Only the eternal day  
Shall come but never go"

HOLIDAY AT HAMPTON, SATURDAY, FEB. 18, 1882.

*By Miss Isabel B. Eustis.*

There are to-day at Hampton 85 Indian students, 57 boys and 28 girls, representing 15 different tribes.

Saturday is a holiday for most of the Indians, but the rising bell sounds loud as usual, to call the scholars to their early breakfast, and the meal well over, the work call is given at quarter to seven. Most of the Indian boys who have had their five half days of school and five half days at their trades feel that they have earned a good holiday, and are not disturbed by it. Eleven who are in the advanced classes hurry off to the shops. Wild-Cat and Murie go to the printing office to set up type for the *Southern Workman*; five are carpenters, and work on the new desks and benches for the school. Chisholm fits uppers on shoe-lasts to help fill a Government contract. Robbie Conalez goes to the big barn to put it in order and feed the cattle. Peters works in the blacksmith shop, and Maquimetus fits



the spokes in a new set of cart-wheels, and earns an extra afternoon hour for himself by his good work.

Meanwhile the girls have gone to their rooms and begun the week's cleaning. The floors are scrubbed, and the wardrobes and bureau drawers put in order. Some of them have cedar boughs, the boys have cut for them, and they fasten them upon the walls in pretty and fantastic designs, tying them with ribbons and hanging Christmas cards and bright papers from them. A few make pretty bowers for their dollies, and perch them in a cunning way among the branches, where they get loving and admiring glances from the little girls below.

Then the clothes which have been washed and ironed during the week are laid out, and the room is ready for the teacher's visit.

Nobody knows when the Indian girls would think it worth while to change their garments, or how they would be laundried, if it were not for the week's inspection. As it is, the piles are most of them full and white and neatly folded, and the rather stolid faces grow eager as they look over the teacher's shoulder to see whether a zero or a five on the record is to reward the work.

Soon the matron's room is a busy place. Girls in all the chairs and girls on the floor, all manner of rents and rips and holes to be repaired, and the motherly lady who has done the work many times for her own children and grandchildren, goes among them busy and patient, finds patches and pieces, gives a hint here and a lesson there, till the garments are whole again.

When the morning's work is done, the lawn in front of Virginia Hall becomes a gay play-ground. See-saws and jump-ropes, balls and croquet mallets are kept busy all the afternoon. A few fortunate girls borrow a boat from one of the teachers and row in the pretty creek. The boys come now and then to the edge of the ground and look rather longingly over the boundaries, but turn back and find a vent for their spirits in foot-ball and leap-frog and the parallel bars, remembering that Washington's Birthday comes next week and it will all be common ground. The games last till the sun sends its last slanting beams over the creek and the lawn and the six o'clock bell announces that the day of work and pleasure is over.

Before the shadows of night fall heavily, the school assembles in the chapel. The hush of worship comes upon the crowded room. The song of praise and voice of petition rise, and then while all heads bow in silent prayer the burden and pain and desire of 500 hearts are told to Him who understands. So another week ends; its record is made of success and failure, of work and sacrifice.

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## REVIVAL IN CENTRAL CHURCH AND STRAIGHT UNIVERSITY, NEW ORLEANS.

W. S. ALEXANDER, D. D.

We have occasion to bless the "Evangelical Alliance," which, under the Divine direction, introduced the observance of the "Week of Prayer." It has been with us every year a period of religious awakening. Its coming is anxiously and prayerfully anticipated. Through the month of December our prayer meetings were tender and earnest. The thoughts of the people seemed centered upon the longed-for presence of the Holy Spirit and the "Week of Prayer," as the gate-way to a glorious experience of spiritual refreshment.

The first week in January was marked by growing earnestness on the part of God's people, but no real case of inquiry among the unconverted. The second week brought some to the "mourners' seats," but no important break in the ranks of sinners. We all felt that the Lord was drawing near. The congregations

greatly increased until the audience room was entirely filled. The third week of our continuous services was exceedingly precious. The Holy Spirit came in power. The truth preached in great simplicity was owned of God in the awakening of nearly one hundred souls. On many occasions thirty were on the anxious seats, weeping and calling upon God for mercy. From these seats on two successive evenings nine persons arose and said they felt the assurance of forgiveness and a change of heart. During the five weeks of continuous services 66 professed hope in the Saviour, of which number 23 were students of our University. From our family of boarding students at Stone Hall eleven were brought under conviction, who have joyfully consecrated themselves to the service of the Saviour.

It was a very tender and impressive scene where among the "inquirers after God" were so many of our bright, mature students. We hope most earnestly that they all may be strong for God and everything that is good.

On the first Sabbath in February, 51 were received to Central Church on profession of their faith, and on the two succeeding Sabbaths four more, 55 in all. I mention, as a fact showing the prevalence of infant baptism, that of the 55 admitted on profession only nine received baptism, the remaining 46 having been christened. Our friends in the North will be glad to know that of the nearly 100 awakened and the 66 converted only six manifested any undue excitement, and but one of the number had been an attendant upon our church services. The church is stronger in every respect. The average attendance upon our Sabbath services is larger by nearly 100, and there is every indication of a steady and healthful growth.

## HOW THE FREEDMEN CHILDREN DO IT

Mr. E. C. Silsby, of Selma, Ala., writes:

Our Sunday-school have been interested in the proposed missionary steamboat "John Brown," for the Mondak Mission. Several Sundays ago we voted to take the contributions of subsequent sessions until they should amount to \$100 to be sent on for the boat. A picture of the boat was drawn on the board and the contributions of classes recorded as given. The result is shown by the enclosed order for \$10.00. A class of little girls, "we have a 'mite box,' not only voted its contents, but held a fair for the sale of articles which had been prepared by their own left fingers, under the direction of their teacher, applying the proceeds to the fund. May the boat do much toward carrying the "glad tidings."

Rev. Erasts Kent, of Atlanta, Ga., writes:

I send you draft for the amount of our annual collection for the A. M. A. You will be interested to know that the contributions were mainly in small sums, from five cents to one dollar, and that there were eighty-five different contributions. I enclose you specimens of the envelopes I had printed for the purpose. I think they added somewhat to the amount. One little boy of ten years of age brought his envelope with five cents in it—the most generous contribution of all. He is the eldest of three brothers, all in the Storrs school, kept there by a mother who is not a Christian, and extremely poor—so poor that when visited in sickness the other day by Miss Stevenson and Mrs. Kent the only dishes in the house were a tin plate, a tin spoon, one cup and a broken knife: we are helping them just now, but it was most touching when they called at the house last Saturday evening and found this lad getting his missionary envelope, received the Sunday before, "ready for to-morrow." I doubt if Our Saviour has seen anything like it since that day when in Judea He was looking into the treasury.



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**CHURCH AT LITTLE ROCK, ARK.****BY REV. B. F. FOSTER.**

A number of the friends of the A. M. A. would no doubt be glad to hear from our church-work here. Since our dedicatory exercises, which proved to be such an inspiration to our little band of believers, we have been marching onward and upward.

The first day of this year and the first Sabbath in the month was our communion season. A delightful season it was, too. We had intended beginning a series of meetings to last four or five weeks, but the cold and inclement weather prevented us from putting on the plastering, and we could not, therefore, commence with any hope of success. We decided to defer till warmer weather. Notwithstanding this impediment, the word found lodging in the hearts of twelve of our young people, all of whom connected themselves with the Congregational Church. We also received one by recommendation. All of these seem to be hopeful conversions. Our Sabbath meetings are well attended. As soon as we make the last payment on our church-lot—which will be the 18th of February—we hope to complete our building. The insurance on it is \$1,000. When completed, its cost will be \$2,000. We are waiting very anxiously for the erection of the “Edward Smith College” here.

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**DEDICATION OF CHURCH AT LULING, TEXAS.**

On the 26th of February the new Congregational Church edifice was dedicated, Supt. Roy assisting Pastor Hillson. The house is 24 × 46 feet—is tastefully built. The lot was given by Mr. T. W. Pierce, of Boston, the president of the Galveston & San Antonio Railroad, “The Sun Set Route;” and this association assisted in the building.

Miss M. E. Green, our teacher at Flatonía, thirty miles away, came up with her baby organ to play it and lead the music of the occasion, adding much to the enjoyment of the same. She found here some young men, now in business, whom she had taught as boys elsewhere, and whom she had trained in singing, now to join her in this service.

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**AFRICA.****REV. MR. LADD AT KHARTOUM.****KHARTOUM, Jan. 9, 1882.**

We are in Khartoum at last, and glad to get here after the long Desert journey and the slow sail from Berber. We arrived on Saturday, the 7th, a little after noon. The American Consul came on board to welcome us. He is said to be the richest man in Khartoum, and we found that he had spared himself no trouble and expense in fitting up rooms for our use while here. We are indeed very comfortably situated.

Our arrival seemed to be a great event in the city, and all the prominent people

were anxious to be among the first to welcome us. One party of six gentlemen called. They said they had heard that we had come to found schools and churches, that they were delighted at the idea, and hoped that we would commence at once at Khartoum, as their children were suffering for the want of education, there not being a school of any kind in Khartoum. One of them had formerly given a large tract of land for this purpose, but it had not been used; if we would accept it, it was ours now, and we might build upon it as soon as we pleased. There is a report

current, which seems to have some foundation in fact, that there have been serious troubles during the last two or three weeks in the vicinity of Fashoda, near the Sobat.

January 11.—Giegler Pasha has just returned from Fashoda, and this is his statement of the present difficulty in the Soudan:

“A fanatical Arab by the name of Mohammed Achmet, who lived upon an island in the Nile, south of here, by his much fasting and praying, finally got his head turned, and believed that he was a prophet, sent to be a Saviour of the people. He wrote letters all around the country, and soon had a large following. Many flocked around his standard, especially from among those disaffected ones who wished to escape the payment of their taxes. They finally became obnoxious to the government, and a detachment of 120 men was sent against them on the island. These were not properly handled and were slain at once, as fast as they landed. The leader now feared to remain longer on the river, and crossing over with all the men, women and children, who had gathered around him, he retired to a mountain, some distance back, called Jebel Geder. It was the policy of the government now to let them alone, but a new Governor of Fashoda having been appointed, he must needs show his zeal by getting after the rebels. He frequently asked permission to attack them, and finally, contrary to orders, he collected the garrisons from the Sobat Station, from Kaka, and from Fashoda, about 400 regular soldiers, and taking with him 200 Shillooks, and other irregulars, under the king or chief of the Shillooks, he marched against the rebels.

“This chief of the Shillooks was a fine young man—loyal and energetic—who administered affairs among his people in the interests of the Government. The advance was made by forced marches. They were six days on the way, and when the ‘fool’ reached the mountain, instead of resting his men, he commenced

the attack after a two hours march on the seventh day, when the men were worn out and utterly unfit for it. They were all cut to pieces and slain. About 60 were taken prisoners, and only 70 out of about 600 escaped. The Governor of Fashoda was killed, and also the Chief of the Shillooks, which we greatly regret, as we intended to make him a Pasha. He will be a great loss to us. We wanted to send him to Cairo, as he was anxious to see the Khedive.

“It is difficult to estimate the number of those who have assembled around this fanatical leader, but probably it is in the vicinity of 1,500. We feared that they might take Fashoda, and so I went down to see about it. I have left troops at Fashoda, but the Sobat is abandoned, as there is really nothing there worth saving, except a few straw huts, and they are welcome to them if they want them. The station of Kaka is also left without a garrison. The people have become uneasy, and these events, taken with the news of the troubles at Cairo, have frightened them. We are expecting troops from Cairo, but not to put down this muss, which we hope will all be over before they arrive. We are short of troops at all points, and need more to protect the country. I would not advise you to go by boat. Wait and go by government steamer, if you go at all. I have just returned from Fashoda, and these are about the facts in the case.”

The above statement does not differ materially from the current reports, except in the number of the insurgents, and that has probably been greatly exaggerated in the minds of the people. It must also be remembered that this is the best phase which the government, wishing to smooth the matter over and hush it up, can put upon it. The probable number of the insurgents is about five or six thousand. They are now armed with some 600 Remington rifles, besides their own native weapons, and are complete masters of the country west of Kaka, and towards Kardofan. They are said to have secret agents in Khartoum, who



send them word of the movements of the government. Their numbers are also said to be increasing every day. Now, taking into consideration all that has been stated, we seem to be shut up to one of three courses, viz.:

1. To follow the advice of the more timid, and considering our journey necessarily brought to an end, to look about here, learn all that we can, and then to return. This has been suggested as perhaps our only course by some who wish to display "the better part of valor." I may say that I have all along felt that while things are not as we could wish, that yet a way would be opened for us to go forward. I cannot bring myself to turn around now and go back, without at least seeing the Sobat. We both feel that nothing short of actual danger to life ought to turn us back from our purpose after coming so far, if we can find the means to go on.

2. To wait here till a government steamer is sent up to Gondokoro, take passage in it and see the country as best we can. The most we can learn about this plan is that no steamer is likely to

leave here in less than a month; that it will take fifty days to reach Gondokoro, on account of the *sud* and other obstructions, and that it will not be possible to get away from there before the rainy season sets in. The *sud* is the great trouble. Sometimes whole weeks have to be spent in the marshes in one spot, cutting a channel through.

3. To get the use of a little steamer in some way and do what we started out to do—explore the region of the Sobat. The least that we can get a steamer for is said to be £12 a day. We cannot expect to be gone less than a month and do the work well. That would be £360.

You can understand, I think, what our perplexity is. Our hope now is to arrange it in some way through Giegler Pasha to get a steamer at a more reasonable sum. As soon as we can do this, I think we shall go on, and if we do, the French Consul, an able French gentleman, and our Consul with others, advise us to ask for a body-guard of soldiers from the government. We need your prayers, and I wish we might have your wisdom in this emergency.

## CHILDREN'S PAGE.

### CHING LING'S PASSPORT.

BY MRS. HARRIET A. CHEEVER.

"And you say there is no hope!"

"None whatever, that we can see."

"But I am barely five-and-thirty, Doctor. Only think! still in my early prime," urged the pleading voice.

"I know it, Fairfax; I know it, my poor fellow; and would thankfully have it otherwise, but God wills it so. I cannot deceive you, and your special request was to know the truth."

"But Heaven knows I was unprepared for it!" was the passionate rejoinder.

"Try and calm yourself, my friend," continued the doctor in low, deliberate tones. I've still another unwelcome piece of intelligence: Mrs. Carter says she can remain no longer, feeling as she

does, completely worn out with her duties; and just now, with so many critical cases on my hands, I hardly know where to look for another nurse. You say there is no friend or relative you could summon?"

"No; and it makes no sort of difference *who* comes in Mrs. Carter's place; I might as well die alone like a dog, if I've got to hand in my checks at the outset of the game—confound this heat!" and the voice even more than the words was full of bitterness and rebellion.

Dr. Wharton took his hat, but paused again at the bedside.

"I am going around by the Chinese quarter this noon," he said, "and will do my best to bring some good assistant. Some of those Chinamen make excellent

nurses. Have you any objection to trying one?"

"Oh, I don't care a—pin who comes," answered the poor, impatient, suffering man; and the next moment the doctor left the room as the nurse glided softly in, and the patient closed his weary eyes.

Philip Fairfax was a man of wealth and education, but his fine fortune had been sadly misused. Moreover, his naturally sound physical constitution had been unwarrantably abused by a hard round of indulgence in dissipation and vice, which had caused him in his early manhood to fall an easy prey to the dangerous malarial fever so prevalent at certain seasons, and which now had assumed a malignant form, rendering recovery almost impossible.

Just previous to the foregoing conversation, a consultation of the ablest physicians of the county had been held in Mr. Fairfax's elegant library, with what result we have already seen.

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"Do you give it up, Ching?"

"Yes: me givee up, but trust God still."

"We tellee you, it impossible; college chances not for Chinese boys."

"It not impossible with mine God. All things are possible with Him. Me only givee up for this term," was the cheerful reply.

The scene was a Chinese cabin, scantily furnished, but extremely neat in its simple arrangements. On lines outside, handsomely made clothes were drying, while on the one large piece of kitchen furniture in the cabin—a huge stove—numerous irons were heating.

Ching Ling, as he was called, was a great overgrown boy of seventeen, who had picked up religion, as his companions grotesquely name it, at some of the chapel meetings connected with one of our institutions for learning. He was a quaint, original character, and could turn his hand to almost anything useful—turn it to good purpose too. He had learned to read, nobody knew how or

when, and now the absorbing, irrepressible longing of his heart was to get an education, at the college. It made no difference how much or how often others ridiculed the eager desire, there it remained, and after some laughable banter on the part of his less ambitious associates on one occasion, as to his many projects and failures in attempting an entrance to those halcyon halls, his good-natured reply was:

"Oh, me wriggly in yet, somehow. You see!"

Ching Ling was ironing briskly and skillfully when Dr. Wharton's buggy stopped before the door, and without alighting the doctor beckoned Ching to come to him.

"Want to earn some money, Ching?" asked the Doctor.

Ching's delicate hands were instantly held out in mock display of entreaty.

"Would you go into danger for money, Ching?"

The small hands were quickly withdrawn as he replied:

"Me do no wrong for muchee monee?"

"But would you go into a close, sick room, and nurse a gentleman who has a dangerous disease—a man perhaps dying with fever?"

"Yes, Doctor; me no afraid of the sickness or the fever. Mine God would go with Ching; no God, all danger; with God, all safee."

"Come on, then, I want you right away."

\* \* \* \* \*

The days grew hotter and the fever grew fiercer, and the requirements of the irritable, dying man became almost unendurable; but the ungainly Ching never flinched as with untiring, patient hands he waited upon the hard master whose young life was fast burning itself out in the relentless fires of the unyielding fever.

Mr. Fairfax had been fitfully dozing at the close of a weaker, but slightly more comfortable day, when, on suddenly opening his eyes, he saw Ching catch-



ing a peep into a little, dark book he had noticed before—one he had evidently carried about with him.

All at once he asked in a thin, vexed voice :

“What confounded book is that you're always reading?”

The slant eyes filled with tears as a hurt voice replied :

“This mine Bible, my Christ book ; my passport in this book ; this no *confound* book, this mine dear Bible !”

“Your passport !” and the thin voice really had the semblance of a laugh in it. “What kind of a passport, pray !”

“Listen: ‘There is no other name under Heaven given among men, whereby we must be saved. The blood of Jesus Christ his son cleanseth us from all sin,’—here Ching was interrupted :

“Does it say *all* sin, boy ? look sharp, now !”

“Yes, master ; all sin.”

“Let me see.”

A faint ray of light was admitted while the poor weak eyes scanned the page ; yes, it was there, sure enough.

Then the sick man, roused to momentary energy, asked questions—a few that night, more the next day, until by degrees he learned all the story of poor Ching's conversion ; his eager desire for learning, and as he read the Bible more

and more to his now willing listener, a new light and hope dawned for the sick man.

We cannot take space to tell minutely how Ching cried and rejoiced when one day Mr. Fairfax had a lawyer come and so arrange his will as to handsomely endow the college, also giving Ching—faithful boy that he was—a “chance ;” but this was not the best of it. Ching prayed so hard, and was so skillful in his wonderful ministrations at the sick man's bedside, and the calming, soothing influence of his passport, his “Christ book,” was so blessed, that, after all, the naturally strong physical nature of the man asserted itself, to the amazement and gratitude of the physicians, and Philip Fairfax lived to be the almoner of his own bounties.

And now Ching Ling's pointed fingers hold a pen powerful for good among his countrymen, and Philip Fairfax is one of the chief benefactors of the blessed institution whose inmates dearly love the kind Christian gentleman, spending so much of his time and money in their interest, while always in the breast pocket of his coat is a little dark book, the very counterpart of Ching's, containing also the rich man's passport in time to come, “to mansions in the skies.”

## RECEIPTS FOR FEBRUARY, 1882.

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Greenwood. Tuition.....	3 25	Total.....	16.152 58
GEORGIA, \$1,148.73.		Total from Oct. 1st to Feb. 28th.....	\$100.045 97
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McIntosh. Dorchester Academy, Tuition.....	18 20	Arthington Mission Fund, Income.....	337 65
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Macon. Cong. Ch.....	5 00		1,878 59
ALABAMA, \$569.78.		Previously ack. in Jan. receipts..	313 14
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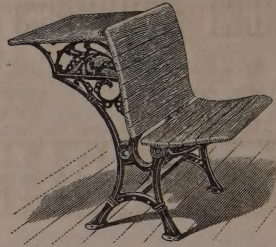
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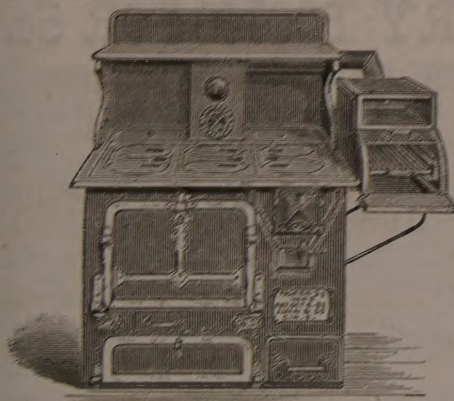
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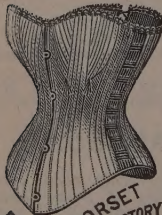
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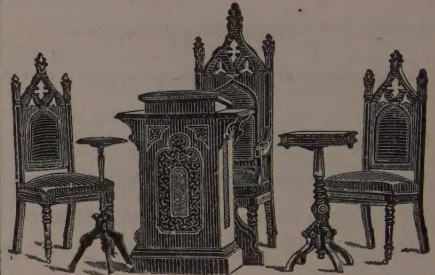
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